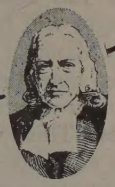
The Wesleyan Methodist



Marion, Indiana, October 18, 1961

The Hour of Prayer

Acts 3:1

George E. Failing

WHY DID Peter and John go up into the temple at the hour of prayer? To pray! The hour of prayer is not set aside for those who have nothing else to do, but for those who want to pray. There are other things to do, but prayer must not be neglected. There is no virtue in an hour of prayer except men use it to pray! And what better place can be found to pray than God's house? Do I keep the hour for prayer at the house of prayer?

Not only did they go to pray, but to pray together. Jesus mentioned the value of united prayer. *If two of you shall agree on earth . . .* Sometimes, a cumulative spirit of prayer decends while we pray together. Prior to Pentecost the group of waiting believers did not retire to private rooms for prayer, but *these all continued with one accord in prayer.* Christ has not appointed one or two or three to look after the prayer interests of the church; He calls the whole church to prayer!

Miracles follow in the path of those that pray. A lame man, often seen before but never helped, begs help. The men stop! And we can still afford to stop to listen to the cry of the needy. The man begs for alms; the disciples offer him love. He begs for gold; they offer him God! Even the disciples would have made poor social workers, for they had no purse. But they had a treasury in heaven, and an exhaustless resource in Christ. And they would give this away! *Such as I have give I thee!*

There was a new member added to the prayer meeting group that day. What a testimony this man gave! The prayer room turns out to be the power room and the witness room.

Suppose Peter and John had gone fishing instead of praying! Ah, cruel diversion it is that makes us lose our love for and our loyalty to the hour of prayer. And the Church still allows men lame in sin to sit about its gates unhealed, because there are not saints to go up to pray.

Editorials

by George E. Failing

He Saw a Pattern

The workman's hands,
Crippled and slow,
Spun the threads—
Lumpy, uneven,
But the Master Weaver
Chose that thread
For a glamorous cloth,
Using the knots
As marks of beauty.
It is only a master weaver
Who would not have
Thrown the thread
Away.

Marguerite Estaver

New Sunday School Outlines

FOR MANY YEARS the Sunday School Department of the Church has registered almost continuous gains, both in average attendance and in periodicals printed and sold. These gains have been equally noticeable in the improvement of our Sunday-school literature and in the quality of our promotional work. New steps are constantly being taken.

About ten years ago our Board of Administration voted to use a newly developed series of lesson outlines provided by the National Sunday School Association. At that time we thought that our denomination would be in the vanguard of many denominations in changing to a new set of outlines. That expectation was doomed to disappointment. The outlines themselves, in spite of some professional flaws, proved useful. It was hoped that we could continue their use.

Then we discovered that our sources for supplementary materials began to dry up. Now it has reached the point where it is impossible for us to procure supplementary lesson material from any non-denominational publisher after December 31, 1961. The denominational publishers of NSSA supplementary material have some emphases peculiar to their own fellowship.

At the same time, we discovered that various holiness denominations, with the same doctrinal emphasis we have, were seeking wider cooperation in the publication and distribution of better Sunday-school literature and supplies. These denominations include (besides our own) the Free Methodist Church, Church of the Nazarene, Pilgrim Holiness Church, United Missionary Church and Churches of Christ in Christian Union. All these holiness bodies, except ours, were using outlines prepared by the International Council of Religious Education. In order to standardize our materials and mutually assist one another it was necessary to agree on one set of outlines.

In a Board of Administration action on June 6, 1961, it was voted that beginning with the third quarter of 1962 our Sunday-school lessons will follow the ICRE Outlines rather than the NSSA Outlines. In doing so we have joined hand and heart with other holiness bodies in doctrinal emphasis identical to our own. Actual improvements in supplies will be made possible, improvements in quality and in variety.

This change from one set of outlines to another within a calendar year will cause some inconvenience, similar to that experienced when moving from one house to another. Changes relating to procedures and supplementary materials are fully explained by Dr. Paul L. Kindschi on page 11 of this issue of THE WESLEYAN METHODIST. Other changes will be announced by Rev. E. L. Kierstead, Business Manager of The Wesley Press.

The one unchanging ingredient is that our materials will be produced by our own writers and editors for our own holiness churches. There will be no compromise in loyalty to the Church or to its doctrines. And there will be a much closer cooperation among holiness people in the production and use of Sunday-school literature than has ever been possible before. This is a forward step of real importance.

Loyalty Plus!

THE EDITOR was privileged to serve as denominational representative to the Illinois Conference during its recent session.

The Illinois Conference is remarkable for many reasons—godly and vigorous leadership, outreach, growth, and unity. There is a strong purpose among members of the conference to preach the Gospel and extend the kingdom of our Saviour. Conference loyalty is felt.

But the Illinois Conference maintains this vigorous conference loyalty without sacrificing denominational loyalty. They are glad not only to be a Wesleyan Methodist conference but they are enthusiastic about being a part of The Wesleyan Methodist Church. They talk this enthusiasm and they do more than talk.

I share with you a recommendation made to the Illinois Conference by its Finance Committee, and approved by the conference:

We recommend that arrears in the general pension budget receipts not remitted by the churches owing them be paid from the Conference Fund; that all arrears in other general budgets be paid from the Conference Fund.

That is loyalty plus! A conference that loves and respects the denomination that much earns a right to denominational respect and recognition. The Illinois Conference does not expect to go it alone; they expect to go with the denomination, apparently because they expect the denomination to go in the right direction and to keep on the move. Conferences with such enthusiasm and cooperation are the best guarantee of denominational progress.

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The Wesleyan Methodist

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I Was Reading...

by the Editor

● the heartening remarks of UPI foreign news analyst Phil Newsom reporting the words of U.S. delegate Charles C. Stelle at the Geneva Test Ban Conference: "For all the world to note and remember, Soviet conduct in this conference will constitute a record of the perfidy of the government of the Soviet Union and of its betrayal of the hopes of mankind." This was said after the conference broke up following the U.S.S.R.'s 6000-word declaration of its intent to resume nuclear testing. Some responsible sources state that Khrushchev actually made this decision many months before the explosion of the bombs took place.

● some very interesting guides for students and their parents to follow in selecting clothing for classroom wear, as drawn up and circulated by the superintendent and principals of the Mississinewa School System in Gas City, Indiana. "The following rules have been made for the girls: Dresses or skirts and blouses are considered proper dress in the classroom; wearing of extremely tight clothing should be avoided; hairdos which attract undue attention are not permitted. . . . Regulations for the boys are as follows: Boys are not permitted to wear extremely short-waisted or abnormally pegged trousers; trousers should be worn with a belt unless they are designed with attached or built-in belts; shirt should have sleeves and be worn in the proper manner; boots or shoes with heel or toe plates should not be worn; black leather motorcycle jackets and boots, associated with gang elements, are not in good taste; haircuts which attract undue attention are not to be permitted, and senior cords are not to be painted with items, pictures, slogans or words which are suggestive or which reflect discredit on the wearer or the school." The Editor thought this was good news indeed and sent a letter of appreciation and congratulation to Superintendent F. W. Hengstler and his associated principals.

● that according to the Evangelical Association's 1960 Census, there are 33,156 baptized Protestant church members in Colombia, South America. This is an increase of 21,198 over the 1953 figure and represents a rate of growth of 16% per year for the seven-year period. Organized churches in Colombia number 429, and 211 Protestant day schools are in operation. Medical work is carried on in 43 clinics and dispensaries.

● that in the states of New Jersey, New York, Calfornia, and Massachusetts, over 75% of the population now reside in urban areas, less than 25% being rural.

● an interesting resolution of the Calvinistic and Arminian teaching regarding the security of the believer. Dr. Dale Moody writes: "Focus your mind on the nature and a saving faith, a temporary faith (Luke 8:13) and a permanent faith. Hebrews 11 is a grand climax celebrating a faith that is genuine in contrast to a faith that is not. The superficial faith falls away, but the saving faith perseveres to the end. Believe it or not, that is Calvin!" Then Dr. Moody quotes with approval a paragraph from the New Hampshire Confession of Faith: "We believe that such only are real believers as endure unto the end; that their persevering

(*Page 9, please*)

"O, that thou wouldst rend the heavens . . . and come down . . . to make thy name known to thine adversaries. . . . That the nations may tremble at thy presence!" Isaiah 64:1, 2

IN THE LIGHT of grave world problems, the terrifying possibilities of destruction, the decline of religion and morality, and the need of genuine revival in the Church, the Board of General Superintendents of The Wesleyan Methodist Church of America does hereby call the people to solemn fasting and prayer for three days, November 1, 2 and 3, 1961. We urge every minister of the Church to prepare the way for this season of fasting and prayer by preaching on suitable themes. Let the blessings of such exercises be pointed out to the congregation. Let the minister lead the way.

Wesleyan Methodist people everywhere, heed this call to prayer! Let there be fasting and prayer. Many will likely not find it possible to abstain from all food for the entire period. Everyone is called to unite in "letting go of earth and taking hold of heaven."

Intercede before God. The times demand that God's people humble themselves and pray.

Pray that God may rend the heavens and come down.

Pray for fresh outpourings of the Holy Spirit.

Pray that the visible body of Christ on earth may be quickened.

Pray that the Church may be enabled to face the anguished world in power, in victory, and in hope.

Godless and human forces dare not take over our world by default. Those who cherish liberty and the basic human rights have a responsibility in the defense and protection of these values.

Pray that global war with its incalculable waste and human loss in death, suffering, and sorrow may be averted.

Pray that wisdom may be granted those who rule in the affairs of government.

Pray that Wesleyan Methodists may give themselves in uttermost devotion in bringing men and women into touch with God through Jesus Christ.

Pray in the morning.

Pray in the evening.

Pray in the night watches.

Pray with clean hearts.

Pray, lifting up holy hands.

Pray fervently.

Pray in faith.

This is a solemn call.

Let every man and woman respond.

The Board of General Superintendents Issue

Harold T. Steele
B. H. Pharr
R. D. Reisdorph

Call to Prayer

MUSSELMAN LIBRARY
BLUFFTON COLLEGE

World Methodist Conference

A Report

by

WM. F. McCONN

Pastor, Lakeland, Florida

GREETINGS from the land of the northern lights, where one may come out of a meeting at 9:30 p.m. and still have enough daylight to take pictures.

The World Methodist Conference began with the usual colorful ceremony of a procession with the flags of all the countries in which Methodism functions. Fifty flags were in the procession with the statement of the chairman that fifty-two countries were represented in the convention. The highlight of the evening was the presence of His Majesty, King Olaf V, together with American Ambassador and other diplomatic representatives. King Olaf V is a very democratic person who wore no decorations of any sort. The chairman and the bishops in the reception committee were much more elaborately costumed than he. The music that night was by the combined Methodist choirs of Oslo, and the presidential address was delivered by Dr. Harold Roberts of England, the retiring president. His message was very scholarly and tellingly orthodox and evangelical. The main theme of the conference is New Life in the Spirit.

One of the trends noticeable in the convention is the emphasis on doctrine and theology placed by British Methodists. It is evident that the British are led by a group of men highly trained theologically and that there is a much greater emphasis in that area than has been true of American Methodism for perhaps the last forty years. One of my new English friends explained that the Church was forced to such emphasis, "For," said he, "following two world wars, England was swept by a a tide of agonosticism that invaded even the Church. So it became necessary for the Church to throughly indoctrinate its members in what the Church believed." One of the Australians in discussing the relation between doctrine and experience insisted that a man must know doctrine so that when he obtained a definite religious experience he would know what had happened to him.

The outstanding speaker, so far, on the work of the Holy Spirit has been Bishop Arthur J. Moore, well known in American camp meeting circles as a strong advocate of Scriptural holiness. The Sunday morning speaker was Dr. Ralph Sockman of New York City. With the international attendance it is necessary that all evening messages be interpreted. This is the tenth World Methodist Conference, and it is the first one held outside the English speaking world. Interpreting a sermon, of course, causes it to lose some of its impact upon each group but in this instance it is necessary.

Another distinct difference between American and British Methodism is the rather extensive use of lay preachers in England. These are regularly licensed as such and preach constantly, but they do not expect to become ordained ministers. Because of these men, England has kept her Methodist pulpits supplied since the war. These men are not considered as lay leaders or exhorters but as laymen—lawyers, teachers, businessmen—who feel called to the work of lay preaching and who regularly supply churches which are without regularly ordained ministers. Some of them are said to be excellent preachers.

An oft reiterated statement, so far, has been that Methodism needs to be revitalized through the work of the Holy Spirit. A Britisher, a New Yorker, and I ate breakfast together the other morning and in discussing conditions obtaining in both areas, the New York minister declared that the social gospel had completely failed in America because it was not founded on anything. So far, the predominant note is for a return throughout the Church to a re-emphasis upon the need for the ministry of the Holy Spirit both in the life of the individual and of the church at large.

Norway is beautiful. The flowers are gorgeous, and are abundant everywhere. Norway of course, traces its history back beyond the eighth century. In the "Viking's Ships Museum" are viking's ships which date back to A.D. 800 or before. Oslo was founded in A.D. 1050. In Norway and throughout Scandinavia the Methodist Church is a minority group. Lutheranism is the state religion. In Sweden unless both parents have renounced the Lutheran Church, every child born is a member of that church at birth.

Oslo is old but very clean. The people are friendly. The fjords, the mountains, the fields of wheat, oats, and barley, the splendid dairy cows grazing in luxuriant green meadows, the rustic farmers' cottages and an occasional couple in typical Nordic costume give color to a country which must be seen to be fully appreciated.

Oslo is a city of 450,000 in which housing is very difficult. A newly married couple must live with their parents for several years before an apartment becomes available in a cooperative apartment house. But beautiful modern apartment and office buildings are being erected in the midst of buildings some of which have been there for several centuries.

Norway has the highest tax rate in the world, but you are made to feel that you are in the midst of an economic and social order which is stable and enduring.

Opposite Poles of Nothingness

GRACIA FERO BANKER
in The Wesleyan Missionary

WE DO NOT really believe the Bible or we would be different. While we have given mental assent to a system of truth, we have not let the living Word create in our lives the revolution it will by its very nature make, if it is allowed to work unhindered. Life in a seed will force its way out—if given the proper conditions—and, dropped in a tiny crevice, will push aside or shatter huge obstacles as it expands and develops. Likewise, spiritual life will be equally powerful in our lives, equally effective in changing us into the image of the Source of our life and in enabling us to fit into His purposes.

Jesus emphatically declared—as He pointed up the true relationship existing between Him and His followers—"I am the vine, ye are the branches . . . without me (separated, at a space from me) *ye can do nothing*." But we do not believe it. For we continue to struggle and strive to do His work. When one method fails to achieve desired results we form another committee, put on a visitation drive, call in a "big name" for an evangelistic effort, increase publicity, or use some other promotional tool, rather than calling a halt to examine our connection with the Vine—to see what has stopped the surging, energizing sweep of the life-giving Spirit that cannot but produce fruitfulness.

We believe that unless our plans are His plans, unless He is at the heart of our doing, unless His life flows freely through our personalities, that, however much dust we may raise in our furious flurry of activity, it amounts to exactly nothing. "Without me"—unless I am doing the energizing, unless it is done in full dependence upon Me—"ye can do nothing." All that investment of time, effort, money—*nothing*? Jesus said it was so.

But He also showed us how we can make our expenditures of self and means count. We can *do something* only if we are willing to *become nothing*. Our discipleship—our vital union with the Vine so that His life quickens and gives effectiveness to our efforts—hinges on our accepting the position of nothingness. "Whosoever . . . forsaketh not all that he hath, he cannot be my disciple." I must say goodby to myself, my interests, my abilities, my possessions, my loved ones. I must utterly renounce them—put them away—take leave of them, to all practical purposes. Then His life can pour through my opened, connected channel. And it will be His life producing the longed-for fruitage—not my feverish activity or carefully-laid programs.

Many mistake busyness for fruitfulness. It is not long hours nor energy expended that counts in doing God's work. We can wear ourselves to exhaustion preaching, calling on shut-ins and church and Sunday-school delinquents, witnessing, distributing literature, helping the needy, preparing medical aids for our mission hospitals—and still it amounts to absolutely nothing in God's estimation. The Spirit alone is the fruit producer and He is at work—when the connection with the Vine is good—even in the shut-away spots of sickness and sorrow, in the lonely valleys of criticism and misunderstanding, and on the rough mountains of heart-break and disappointment. Often these are the means the Gardener uses to purge us for more and better fruitage.

Note, it is not, "without My help you can do nothing." Most of us do go through the motions of asking His blessing on our plans and actions. But it is, "without me"—without My life being lived in your life—whatever you do is nothing. The fruit-bearing He purposes can only be achieved as we yield ourselves to Him to think His thoughts through our minds, speak His words through our voices, minister His kindness and compassion through our hands, run His errands of thoughtfulness or mercy through our feet, and use His means (whatever He allows us to be stewards of) to enable others to take the Gospel where we cannot go in person.

All the branch needs is the vine. No other resource or help is necessary. It need not—cannot—go beyond the vine for anything to make it better or more fruitful. By simply abiding it accomplishes all the gardener desires of it.

There are but two alternatives. Either we carry on in our own strength and *amount to nothing* or we *become nothing* by self-renunciation and permit Him to make of us instruments to be used as He sees fit—some to honor, some to dishonor or less honor, but all to His glory. These are the opposite poles of nothingness. No amount of rationalizing will make any change in this. If we are to do His work, to build His kingdom, to rescue our own and others from eternal burning, we must be nothing—in His hands. We cannot bear fruit except as He produces it through us. "Without me ye can do nothing." NOTHING.

Are you *nothing*? Or are you simply doing nothing?

I AM to mention several things which a church must do, if they would promote a revival and aid their minister.

(1) They must attend to his *temporal wants*. A minister, who gives himself wholly to the work, cannot be engaged in worldly employments, and of course is entirely dependent on his people for the supply of his temporal wants, including the support of his family. I need not argue this point here, for you all understand this perfectly. It is the command of God, that they which preach the Gospel should live of the Gospel. But now look around and see how many churches do in this matter. For instance, when they want a minister, they will cast about and see how cheap they can get one. They will calculate to a farthing how much his salt will cost, and how much his meal, and then set his salary so low as to subject him to extreme inconvenience to get along and keep his family. A minister must have his mind at ease to study and labor with effect, and he cannot screw down prices, and banter, and look out for the best chances to buy to advantage what he needs. If he is obliged to do this, his mind is embarrassed. Unless his temporal wants are so supplied that his thoughts may be abstracted from them, how can he do his duty?

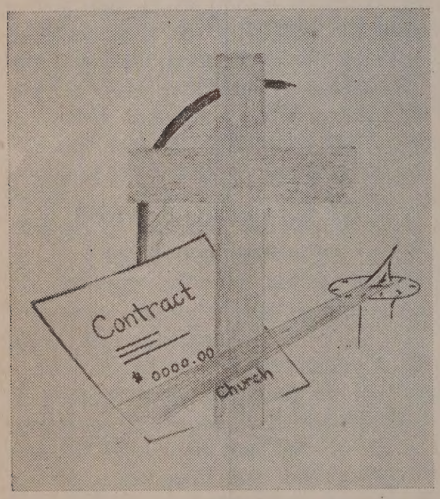
(2) *Be punctual with him.* Sometimes a church, when they are about settling a minister, have a great deal of pride about giving a salary, and they will get up a subscription, and make out an amount which they never pay, and very likely never expected to pay. And so, after one, two, three or four years, the society gets three or four hundred dollars in arrears to their minister and then they expect he will give it to them. And all the while they wonder why there is no revival! This may be the very reason, because the church have lied; they have faithfully promised to pay so much, and have not done it. God cannot consistently pour out his Spirit on such a church.

(3) *Pay him his salary without asking.* Nothing is so embarrassing, often, to a minister as to be obliged to *dun* his people for his salary. Often he gets enemies, and gives offence, by being obliged to call, and call, and call for his money, and then not get it as they promised. They would have paid it if their credit had been at stake, but when it is nothing but conscience and the blessing of God, they let it run along. If any one of them had a note at the bank, you would see him careful and prompt to be on the ground before three o'clock. That is because the note will be protested, and they shall lose their character. But they know the minister will not sue them for his salary, and they are careless and let it run along, and he must suffer the inconvenience. This is not so common in the city as it is in the country. But in the country I have known some heart-rending cases of distress and misery, by the negligence and cruelty of congregations in withholding that which is due. Churches live in habitual lying and cheating, and then wonder why they have no revival. How can they wonder?

(4) *Pray for your minister.* I mean something by this. And what do you suppose I mean? Even the apostles used to urge the churches to pray for them. This is more important than you imagine. Ministers do not ask people to pray for them simply as men, nor that they may be filled with an abundance of the Spirit's influences merely to promote their personal enjoyment. But they know that unless the church greatly desires a blessing upon the labors of a minister, it is tempting God for him to expect it. How often does a minister go into his pulpit feeling that his heart is ready to break for the blessing of God, while he also feels that there is no room to expect it, for there is no reason to believe the church desires it! Perhaps he has been two hours on his knees in supplication, and yet because that the church does not desire a blessing, he feels as if his words would bound back in his face.

I have seen Christians who would be in an agony, when the minister was going into the pulpit for fear his mind should be in a cloud, or his heart cold, or he should have no unction, and so a blessing should not come. I have labored with a man of this sort. He would pray until he got an assurance in his mind that God would be with me in preaching, and sometimes he would pray himself sick. I have known the time, when he has been in darkness for a season, while the people were gathering, and his mind was full of anxiety, and he would go again and again to pray, till finally he would come into the room with a placid face and say, "The Lord has come, and He will be with us." And I do not know that I ever found him mistaken.

(5) See that everything is so arranged that people can sit *comfortably in meeting.* If people do not sit easy, it is difficult to get or to keep their attention. And if they are not attentive, they can not be converted. They have come to hear for their lives, and they ought to be so situated that they can hear with all their souls, and have nothing in their bodily position to call for attention. Churches do not realize



Promote

"Church members ought to study and inquire what they can do, and then do it."

how important it is that the place of meeting should be made comfortable. I do not mean showy. All your glare and the glory of rich chandeliers, and rich carpets, and splendid pulpits is the opposite extreme, and takes off the attention just as badly, and defeats every object for which a sinner should come to meeting. You need not expect a revival *there.*

(6) It is important that the house should be just warm enough and not too warm. Suppose a minister comes into a house and finds it cold; he sees as soon as he gets in that he might as well have stayed at home; the people are shivering, their feet cold, they feel as if they should take cold, they are uneasy, and he wishes he was at home, for he knows he cannot do anything, but he must preach, or they will be disappointed.

Or he may find the house too warm, and the people, instead of listening to the truth, are fanning, and panting for breath, and by and by a woman faints, and makes a stir, and the train of thought and feeling is all lost, and so a whole sermon is wasted to no good end. These little things take off the attention of people from the words of sleep, and the minister preaches in vain. The sermon is lost, and worse than lost. I have often wondered that this matter should be so little the subject of thought. The elders and trustees will sit and hear a whole sermon, while the people are all but ready to die for the want of air, and the minister is wasting his strength in preaching where the people are too uncomfortable to listen, and there they sit and never think to do anything to help the matter. They should take it upon themselves to see that this is regulated right, that the house is just warm enough, and the air kept pure. How important it is that the church should be awake to this subject, that the minister may labor to the best advantage, and the people give their undivided attention to the truth, which is to save their souls.

(8) People should leave their very young children at home. I have often known children to cry, just at that stage of the services, that would most effectively destroy the effect of the meeting. If children are present and weep, they should instantly be removed. I have sometimes known a mother or a nurse to sit and toss her child, while its cries were diverting the attention of the whole congregation. This is cruel.

(9) The members of the church should aid the minister by *visiting from house to house,* and trying to save souls. Do not leave all this to the minister. It is impossible he should do it, even if he gives all his time, and neglects his study and his closet. Church members should take pains and qualify themselves for this duty, so that they can be useful in it.

(10) They should hold *Bible classes.* Suitable individuals should be selected to hold Bible classes for the instruction of the young people and where those who are awakened or affected by the preaching can be received and be converted. As soon as any one is seen to be touched, let them be invited to join the Bible class, where they will be properly treated, and probably they will be converted. The church should select the best men for this service, and all should be on the lookout to fill up the Bible classes. It has been done in this congregation, and it is a very common thing, when persons are impressed, that they are observed by somebody, and invited to join the Bible class, and they will do it, and there they are converted. I do not mean that we are doing all we ought to do in this way, or all we might do. We want more teachers, able and willing, to take charge of such classes.

(11) They should *watch over the members of the church.* They should visit each other, in order to stir each other up, know each other's spiritual state, and provoke one another to love and good works. The minister cannot do it, he has not time; it is impossible he should study and prepare sermons and at the same time visit every member of the church as often as it needs

Revivals: Help Your Pastor

CHARLES G. FINNEY
from REVIVAL LECTURES

eternal life. And very often it is so, that if you drop a single link in the chain of argument, you lose the whole, and the people are damned, just because the careless church does not see to the proper regulation of these little matters.

(7) The house should be *well ventilated.* Of all houses, a church should be the most perfectly ventilated. If there is no change of the air, it passes through so many lungs it becomes bad, and its vitality is exhausted, and the people pant, they know not why, and feel an almost irresistible desire to

to be done to keep them advancing. The church are bound to do it. They are *under oath* to watch over each other's spiritual welfare. But how is this done? Many do not know each other. They meet and pass each other as strangers, and never ask about their spiritual condition. But if they hear anything bad of one, they go and tell it to others. Instead of watching over each other for their good, they watch for their halting. How can they watch for good when they are not even acquainted with each other?

(12) The church should *watch for*

Promote Revivals: Help Your Pastor

(*from page 7*)

the effect of preaching. If they are praying for the success of the preached word, they will watch for it of course. They should keep a look out, and when any in the congregation gives evidence that the word of God has taken hold of them, they should follow it up. Wherever there are any exhibitions of feeling, those persons should be attended to instantly, and not left till their impressions wear off. They should talk to them, or get them visited, or get them into the anxious meeting, or into the Bible class, or bring them to the minister. If the members of the church do not attend to this, they neglect their duty. If they attend to it, they may do incalculable good.

(13) Beware and *not give away all the preaching* to others. If you do not take your portion, you will starve, and become like spiritual skeletons. Christians should take their portion to themselves. If the word should be quite searching to them, they should make the honest application, and lay it along side their heart and practice it, and live by it. Otherwise preaching will do *them* no good.

(14) Church members should make it a point to attend *prayer meetings, and attend on time.* Some church members will always attend on preaching, because there they have nothing to do but to sit and hear and be entertained, but they will not attend prayer meetings for fear they shall be called on to do something. Such members tie up the hands of the minister, and discourage his heart. Why do they employ a minister? Is it to amuse them by preaching? or is it that he may teach them the will of God that they may do it?

(15) Church members ought to *study and inquire what they can do, and then do it.* Christians should be trained like a band of soldiers. It is the duty and office of a minister to train them for usefulness, to teach them and direct them, and lead them on in such a way as to produce the greatest amount of moral influence. And then they should stand their ground and do their duty, otherwise they will be right in the way.

Who Is My Neighbor?

"A CERTAIN MAN moved into our community; he didn't fall among robbers, who both stripped him and beat him, and departed, leaving him half dead. He just moved in. And by chance a certain neighbor was going down that way; and when he saw him, passed by on the other side, saying to himself, 'I'm almost late now for my meeting at the church. If I stop to visit, I'll surely miss the opening prayer; and I do hate to be late. Besides, the pastor probably knows about him.'

"And in like manner also another neighbor when he came to the place and saw him, passed by on the other side, 'So they want us to visit new neighbors such as this one? Well, I don't believe in giving the impression that I'm a fanatic on religion. I'll just wait until the subject casually comes up some day, then I'll say, "Pardon me, and don't think I'm the type that goes overboard on such things, but if you ever get a chance you might like to visit our church some Sunday when you feel like it and the children aren't sick and you don't plan to go out of town, or have company, and get up in time."'

"But a certain neighbor, as he journeyed, came where he was, and when he saw him, he was moved with compassion, and came to him, and courteously welcomed him to the community, appropriately brought up the matter of his church life; and even offered to come by for him next Sunday if he needed a way. The following Sunday he brought him to the Church School Superintendent and said to him, 'Take care of him; and whatsoever further service I may be, I will be glad to render.'

"Which of these three, thinkest thou, proved neighbor unto him that moved into our community?"

—Smithville Bulletin

A TV Quiz

CHRISTIAN, do you have a TV?

If so, how much did it cost you? No, not dollars alone—what is it really costing you? What is the total cost?

No Christian can afford to have a TV merely because someone else has one, or merely to provide hours of cheap entertainment. Christians must ask themselves, How will my TV affect my home, my children, my own soul?

Does this sound tough? It really isn't. Christians have had to ask themselves similar questions relative to each new invention of science. TV, however, is more than an ordinary target of criticism, for it opens up avenues of temptation in the home that few inventions ever have. It appeals to "the lust of the eye," which is one of the strongest temptations of them all.

So a few frank questions are in order:

- Have I watched programs in my own home which I would not have gone into a building outside my home to watch? Yes__ No__
- When my children were absent have I watched programs I would have been ashamed to have them see me watch? Yes__ No__
- Have I found it easier to stay home from church services or prayer meeting because of a favorite TV program scheduled that night? Yes__ No__
- Has my reading of the Bible and of good Christian literature suffered since I bought my TV? Yes__ No__
- Do I resent friends coming to visit when especially enjoyable TV programs are on? Yes__ No__
- Is the social friendliness of our home impaired by our TV? Yes__ No__
- Will the oft-repeated sight of tobacco and liquor ads have a bad effect on the children in my home? Yes__ No__
- Have I neglected personal visitation because of the tug of TV which kept me anchored to my living room? Yes__ No__
- Am I giving too much time to TV viewing? Yes__ No__

If your answer is "Yes" to these, or even a majority of these, you had better get rid of your TV and forget the sale price. For riddance at any price is a bargain if your TV is endangering your home, and your own soul.

Adapted from an article by Mel Larson. Available in tract form, "You and Your TV." (Order by number T-409, Nazarene Publishing House, 2923 Troost Ave., Box 527, Kansas City 41, Missouri, 25 cents for 25 copies, $5.00 per thousand.)

I Was Reading (*from page* 3)

attachment to Christ is the grand mark which distinguishes them from mere professors; that a special Providence watches over their welfare; and that they are kept by the power of God through faith unto salvation."

● once again the statement made by Winston Churchill after the ill fated Munich Conference of 1938. Here are Churchill's words: "We have sustained a total and unmitigated defeat, . . . a defeat without a war, the consequence of which will travel far with us over our road. . . . And do not suppose that this is the end. This is only the beginning of the reckoning. This is only the first sip, the first foretaste of a bitter cup which will be proferred to us year by year unless by a supreme recovery of moral health and martial vigor, we arise again and take our stand for freedom as in the olden time." Words like those, I believe, could rally the majority of Americans today, provided they were followed with appropriate action.

● this revealing plea published in the July 8 issue of *America,* Catholic Jesuit weekly: "Openings for Catholic teachers of English and general science to be sent to the Philippines as Peace Corps volunteers were announced by F. Robert Malina, Peace Corps Desk, Washington, D.C."

● a very interesting word of warning about formal worship. Methodist Bishop W. Earl Ladden observed the subtle danger of becoming enamored by the beauty and rhythm of the worship service. "Because liturgy is so finished, it is possible the aesthetic becomes an anesthetic and we become unconscious of the great truths being communicated to us."

● in September 11 issue of *U.S. News & World Report* that "the talk among scientists is of two new types of bombs—neutron and cobalt. Both use radioactivity in large amounts, with almost no heat or blast. The neutron bomb, in theory, could destroy all life in a city area without damaging buildings, stock piles or military installations. The cobalt type would fill the air with radioactive debris, which would blow around the world and could extinguish all life in that latitude."

● in the same issue of *U.S. News & World Report* that "a woman with eleven illegitimate children, drawing $460 a month in relief checks for Aid for Dependent Children, was found living as a 'tenant' in the home of the father of two of the children. This woman's 'rent' was being paid out of welfare funds, although her 'landlord' had a well paying job. In addition, her 'landlord' was found to be claiming her and three of her children as exemptions on his income tax." Little wonder that the article from which this quotation is taken bears the caption, "Growing Scandal in Relief." Do you recall that Franklin Roosevelt used to say that relief costs would tend to disappear, once Social Security and jobless insurance were in full operation?

● in an AP release dated September 7 that "Kennedy in a letter delivered Wednesday to West German Chancellor Conrad Adenaur said he is ready to negotiate with Krushchev. But he warned that the Soviet Premier 'should not become a victim of the illusion that this is a sign of weakness.'" What conclusion would Mr. Khrushchev draw, we should like to inquire?

Old Words With New Meanings

Anna Marie Fredrickson

THE PROGRESS of science has ushered in an era of new meanings to old words.

Egress, gantry, capsule, orbital, are words that have been around a long time; but not until recently did they portray a part of the fast-moving, ever-changing world of today.

Astronaut, spacesuit, spaceship and spaceman were mainly a product of comic strips a decade or so ago. Today the very mention of these words is fraught with breathless excitement.

So it is when we accept Christ. Old words become new. Words that were staid and dull live and sparkle with fresh meaning.

Salvation is not just rescue, but spiritual deliverance from sin and death. Calvary is no longer a dark cross on a lonely hill; it is a luminous symbol of God's plan for all human kind. Blood, in itself an ominous word that normally causes us to shudder, is a "crimson stream that flows from Calvary's mountain" to cover all our sins. Grace truly becomes the unmerited favor and love of God and a divine, regenerating force. Life is an eternal certainty, rather than a doubtful present. Love becomes a word of shimmering beauty, for we have a whole new concept of its meaning. Fire is a holy combination of consonants and vowels that impels the Christian to proclaim the Gospel of Christ to the entire world.

Where Jesus was only a name to be revered, now He becomes the Person who is both Saviour and Lord.

What is required to bring this revitalizing process about?

A scientist is not one because he has a degree; rather it is because he uses his knowledge to create from the elements objects that will contribute to the progress and betterment of the world.

Neither can we maintain our Christain integrity if we say, "Now I am saved—I will stop here." It is up to us to make use of the illumination God has given us through His word to put new meaning into the words Christians commonly use. Then people of our age will know what we mean by what we say.

Let God

J. W. Mellick

WE HAVE HEARD the oft-used phrase, "Let go and let God," but to many of us it is more of a saying than experience.

Had Moses been like us he would have appointed a "dipping committee" to work on the Red Sea in the crisis hour.

Had Joshua had some of our traits, he would have had a "chiseling committee" busily working on Jericho's walls instead of just marching.

The Hebrew children, headed for the fiery furnace, if like some of us, would have made some attempt for fire protection or extinguishing. And Daniel, himself, would have feverishly attempted to figure some scheme for outwitting the lions.

Had we been in Gideon's shoes when deprived of all but three hundred, facing such great odds and extreme danger, we would likely have taken off for home also.

These men of God are gone. Only God and we remain and we face serious days—days akin to those mentioned above. These are days to trust God—simple unqualified trust. We are prone to trust God *if* the situation is not *too* grave or if there are favorable signs of other help. Will we ever learn the meaning of the message of the prophet of God to Asa who had looked to other help by making a league with Benhadad, king of Syria, against Israel's king, Baasha—(II Chron. 16:9) "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."

The heart that is completely turned toward the Lord for help is the need of the hour among the people of God of today, also. Too often God gets only a fraction of our faith and this He has not promised to bless. Perfectly (completely) turned toward Him for help is the heart that God is looking for. "Let go" of everything else and "let God!"

Department of Church Extension

VIRGIL A. MITCHELL, Executive Secretary

California and Virginia Expansion Programs

Virginia Conference Improves Camp Property

For a number of years, camp meetings have been held at Buckingham, Virginia, which now comprises the conference and camp site of the Virginia Conference. The Virginia District of the North Carolina Conference cooperated in these meetings and secured these facilities for their own use.

In 1959, the Virginia District of the North Carolina Conference was organized as the Virginia Conference and established headquarters here. Additional facilities were needed. A well was dug, restroom facilities were installed and a new dormitory was erected. A conservative estimate evaluates these improvements in excess of $35,000. An indebtedness of approximately $18,000 has been incurred.

An impressive and well-attended service for the dedication of the new dormitory was held last summer. This building is a cinder block, two-story structure with 16 rooms on the ground floor, an assembly room, ladies' lounge and snackstand on the second floor. The business sessions of the WMS were held in the spacious assembly area on the second floor of the dormitory.

This expansion program was under the direction of the president of the camp meeting, Rev. Lyman F. Lance. Conference president Rev. E. T. Gentry states that accommodations were still taxed with a number attending conference having to room in the community. A vigorous promotional plan to have individual and church groups erect cottages is underway. This will make possible places to care for those attending conference and camp without additional financial strain on the conference at this time.

Launching a new conference is not without additional sacrifice but the Virginia Conference is facing up to this challenge in a noble way. They built wisely and planned carefully for financing this undertaking.

"More souls won in 1961" has been their slogan. God is making this more than a slogan for them.

Ground-Breaking Ceremony — Sunnymead, California

Rev. and Mrs. Paul Essex were called by the California Conference to Sunnymead, in 1957 for the purpose of starting a Wesleyan Methodist church. Services were first held in their home but were later transferred to the community hall which continued as their place of worship until the latter part of the summer of 1959 at which time the first unit was erected. Mr. Essex was used of God to launch the church and erect the first unit, serving until December 31, 1959.

Rev. O. J. Philpot accepted the call to pastor this work in March 1960. From March until July he commuted 75 miles one way. Since July 1960 he has been devoting full time to the work. This past conference year the Sunday-school attendance increased by 45%, completing the year with an average of 152. Attendance continues to climb with the present average at 180.

The need for additional Sunday-school facilities had been felt for several months. However, the attendance response during the "Spring Loyalty Sunday School Campaign" made them see that if they expected to continue their growth or even hold to the attendance which they were then experiencing, an expansion program must be undertaken.

A unique and challenging ground-breaking service was held this summer and the building program is underway. This new church bids fair to become a strong and thriving lighthouse in this needy and challenging field.

L. to r. Archy L. Mudgett, conference president; Mr. George Cole, a charter member; Mr. James Lewis, president of the local Chamber of Commerce; Finley Brown, Junior High School Principal; Mr. Arnold Waller, Sunday-school superintendent; O. J. Philpot, pastor.

A Physician Comments on Adult Aldersgate Series

I have fully intended for the past four months to write you about the Aldersgate Series. We are now in the second part of Genesis and are still thrilled with it. This is the first time that I have ever taught an adult class who even consistently remembered to bring their quarterlies, much less to bring their Bibles and have spent six to eight hours preparation on the lesson. Our attendance in our young adult Aldersgate class has doubled—from an average of eleven to an average of twenty-two. Attention has increased and participation of the group is thrilling. We are seeing real spiritual growth in several of the people (as one inevitably does when people are interested in the Word).

The Board of Absentees

We are on the Board of Absentees,
We attend our church about as we please;
We judge that it will run by itself, you know,
And Sundays, we are just too tired to go!

We are on the Board of Absentees,
At gossip meetings our chance we seize,
To tell exactly how things should run,
But we lift not a finger to get them done.

We are on the Board of Absentees,
Men and women of all degrees!
Shall we give up the church? oh, never, never!
Shall we go today? well, scarcely ever. . .

We look for a world far better than this,
A world of peace and moderate bliss,
A day of right through the seven seas,
. . . Just now we are on the BOARD OF ABSENTEES. . .

Ponca City (Okla.) Church Bulletin

Lesson for November 5
Paul Proclaims Christ

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: Acts 17:1-9; I Thessalonians 1:8-10.

Golden Text: Ye turned to God from idols to serve the living and true God. I Thessalonians 1:9.

M Paul Proclaims Christ. Acts 17:1-9; I Thessalonians 1:8-10
T Timothy and Luke Join Paul. Acts 16:1-10
W Paul and Silas in Jail. Acts 16:16-24
T The Converted Jailor. Acts 16:32-40
F Paul's Letter to Philippi. Philippians 1:1-11
S Paul Mentions Two Helpers. Philippians 2:19-30
S Paul's Thanks for Support. Philippians 4:10-19

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Department of Sunday Schools

PAUL L. KINDSCHI, Executive Secretary

Lesson Series for 1962

BY ACTION of the Board of Administration of The Wesleyan Methodist Church of America, the International Sunday School Lesson Outlines will be used as the basis for the preparation and study of the Sunday-school lessons. This action was taken at its June session and will become effective the third quarter of 1962.

For the past ten years, The Wesleyan Methodist Church has been using the Uniform Bible Lesson Outlines copyrighted by the National Sunday School Association. Recent developments, however, have made it advisable to reconsider the continuance of their use.

It has become increasingly difficult to secure proper and adequate supplementary materials to augment our own offerings for the various age levels. In some areas there are no resource materials.

Another factor leading to this decision is the desire to cooperate with other Holiness denominations of the Wesleyan-Arminian persuasion, all of which are using the International Sunday School Lesson Outlines, in the preparation, production, and availability of materials. The major users of the NSSA Uniform Bible Lesson Outlines at the present time are two of the Pentecostal denominations, namely the Assemblies of God, Springfield, Missouri, and the Church of God, Cleveland, Tennessee.

In using the International Series, we purchase the outlines and are at liberty to change, delete, omit, or add to any portion.

Although the slant or emphasis will be ours Wesleyan Methodists will study the same Scripture lesson used by nearly all Protestant Sunday schools in America. In some respects it is similar to observing special events, such as Thanksgiving Day or Youth Week.

The only commentary available on the NSSA Uniform Bible Lesson Outlines has been sold to the Church of God Publishing House in Cleveland, Tennessee. To our knowledge, all other Sunday-school commentaries are based on the International Series.

Since we will not be using the International Series until the middle of the year, the Department of Sunday Schools urges you to secure a copy of the Adult Teacher's Quarterly for every teacher in your Sunday school for at least the first two quarters of 1962. The background and information contained in this Quarterly is very thorough and strictly in keeping with our Wesleyan emphasis.

Starting with the third quarter, there will be several available commentaries. The Department of Sunday Schools is in the process of evaluating these and will be prepared later to make an official recommendation of the same.—*Paul L. Kindschi*

1961 Autumn Advance

Theme: WESLEYAN WITNESSING by Going

Sunday, October 22

Religious News

Churches Can Use Public Schools

LANSING, Mich. (EP)—"Off-hour" voluntary Bible clubs and religious groups may use public school buildings for classes or services, the state attorney general ruled here.

Paul L. Adams said Michigan laws give local school boards the authority to provide such space to religious groups if those attending are outside the jurisdiction of the school system.

He said local boards may permit church groups to hold Saturday or Sunday services, sponsor Bible clubs or classes after school hours if attendance is voluntary and if the authority of the school system is not involved.

Private School Enrollment Up 200,000

WASHINGTON, D. C. (EP)—Private and parochial school enrollment will increase by at least 200,000 this fall, the U.S. Office of Education has predicted.

Approximately one child out of every six in elementary grades (through eight) will be enrolled in non-public schools. Private high schools and academies will enroll about one student out of nine in secondary schools (grades nine through 12).

Meanwhile, enrollments in public schools will increase by 900,000, the Office of Education said, and college enrollment will go up 300,000 as the total number of students in the U.S. classrooms from kindergarten to college will reach a new record of 49,300,000, an increase of 1,400,000 over the 1960-61 academic year.

Turnbull Returns as Writer of Sunday School Lesson Helps

Dr. Ralph G. Turnbull, pastor of the First Presbyterian Church of Seattle, is again preparing Sunday School lesson material for each quarter of the coming International Sunday School lesson series. Dr. Turnbull is former writer of *The Gist of the Lesson.*

The new series, entitled *Bible Companion Series for Lesson and Sermon Preparation* will be issued quarterly in paper covers by the Baker Book and Bible House, Grand Rapids, Mich.

Nazarene Doctor Tapped by Peace Corps

KANSAS CITY, Mo. (EP)—Dr. John W. Cashman, prominent Nazarene layman who reentered the U. S. Public Health Service in Washington in 1958, has been called for service in the Peace Corps.

Dr. Cashman will help to administer medical services to peace corps volunteers here and abroad.

A native of Kansas City, Mo., Dr. Cashman is a graduate of the College of Medicine at the University of Chicago.

NCC Backed by AELC on Disapproval of 'Operation Abolition'

TYLER, Minn. (EP)—Support of the National Council of Churches in its criticism of the controversial film "Operation Abolition," was voted here by the American Evangelical Lutheran Church at its annual convention.

Delegates agreed with the council that the film should not be shown in member churches "unless a full and fair presentation" of facts relating to incidents portrayed in the film is made. The film claims that Communists inspired students to protest against hearings conducted by the House Un-American Activities Committee in San Francisco in 1960.

Baptists in Miami Aid Cuban Refugees

MIAMI (BP)—One Cuban refugee has come to Miami every 30 minutes for the past 31 months. The influx has swelled to nearly 100,000 the number of Spanish-speaking residents now to be found in this metropolitan area of one million people.

Three-fourths of the refugees are escaping church affiliation here, however. Yet twice as many are coming under Christian influence in Miami as ever did in their native Cuba.

If the refugees are a good cross-section of the Cuban population, at least 24 of the average of 48 who have come here each day profess no religious affiliation at all.

Probably 19 of them are Spiritists—half of whom are nominally Roman Catholic. No more than four of them ever took any active part in a Roman service in their homeland. And maybe one of them is a Protestant or evangelical Christian.

Bear in mind, too, the current rate of influx of Cuban refugees is much higher than the average since Fidel Castro stamped the hammer and sickle on America's island neighbor. The rate is now figured to be 215 a day, or one every 7⅔ minutes.

Protestant and evangelical churches are not reaching as many as Catholics numerically, but are doing better, percentagewise, than they have done in Cuba itself.

Cuban Dilemma: Doors More Open, Nearer Shut

ATLANTA (BP)—"The doors of opportunity in Cuba are wider open and at the same time nearer to being closed than ever before," reported a Southern Baptist mission leader here following a six-day trip to the island.

In explaining his statement, Loyd Corder of Atlanta, added, "The response of the people to the gospel is greater, probably because they are very much aware of the threat of atheism.

"At the same time, there are rumors the government plans to establish a National Church. With such a Church they would pay the preachers' salaries and thereby attempt to control the content of their message."

Tell German Catholics How To Vote

BERLIN (EP)—In a joint pastoral letter which stirred immediate controversy, West Germany's Roman Catholic bishops urged Catholic voters to cast their ballots in the September 17 election only for candidates whose public activities in the past have been marked by adherence to Christian principles.

Dr. Erich Mende, chairman of the Free Democratic Party immediately challenged the bishops' admonition, charging that it violated the principles of Church-State separation.

But as expected, Chancellor Konrad Adenauer's Catholic Christian Democratic Union was put into power over that of his closest rival, West Berlin Mayor Willy Brandt's Social Democrats.

Roman Catholics To Attend WCC Third Assembly

GENEVA, Switzerland (EP)—Five Roman Catholics will attend as observers the Third Assembly of the World Council of Churches, New Delhi, India, Nov. 18 – Dec. 6. They have been chosen and authorized by the Secretariat for Promoting Christian Unity set up in connection with the preparation for the Second Vatican Council.

Castro Deports Priests

HAVANA, Cuba (EP)—The government of Fidel Castro on September 17 deported 136 Cuban and foreign priests, including Bishop Eduardo Boza Masvidal, in a sharp blow at the influence of the Roman Catholic Church in Cuba.

The group sailed for Spain aboard the Spanish ship Covadonga. The Spanish Embassy earlier protested that its representatives were barred from visiting the priests aboard the 10,225-ton vessel.

Sees Religion Keeping Nasser Non-Red

ALEXANDRIA, Egypt—Gamal Abdel Nasser can never embrace communism because of his deep-rooted religious convictions.

This is the conviction of author-lecturer Grant C. Butler who interviewed the strong man here recently. Butler says Nasser explained to him the origins and depth of his religion during a two-hour meeting in the Nasser summer home at Alexandria.

"I think you are the same as I—you inherited your religion," Nasser told Butler. "You are a Christian, I a Moslem. When I was 18 I decided not to take just the word of those who believed. I studied the Koran and the Christian Bible. Then I found the answer right here (indicating his heart). I found there was a God. I believe in Him. He exists. I believe most of our troubles come from people who call themselves Christians and Moslems, but don't live up to their religions."

Jews Jam Moscow Synagogue

MOSCOW (EP)—Rosh Hashana services in the Communist world capital saw more than a thousand Russian Orthodox Jews crowd Central Synagogue and hundreds more stand outside the building.

There are more than 500,000 Jews in Moscow and only three synagogues to serve them. Two of the synagogues are small, wooden buildings on the outskirts of the city. All religions are discouraged by the atheist Soviet government, but Jews have always been special targets for discrimination in Russia.

Following a Church Service

CHATTANOOGA, Tenn. (EP)—Following their church service on Sunday evening, the 100-member Haynes Memorial Baptist Church located here gathered outside on the gravel parking lot to watch the burning of a TV set, roulette wheels, packs of cards, several pairs of dice, and more than 100 pair of shorts and skintight slacks.

The pastor, Rev. Ed Taylor, says the people began to be convicted of the worldly items when some two dozen attended a camp meeting in Myrtle, Miss. There about 2,000 Baptists were gathered for a week of

"preaching, singing and fellowshipping."

During the burning, the pastor quoted frequently from Acts 19. He admitted that "a few people around here think we're going crazy, but I tell our people that if they call you a fool, remind them what it says in II Corinthians 4: 'We are fools for Christ's sake.' "

Morse, St. Louis Paper Refute Bishops' Position

WASHINGTON (BP)—Sen. Wayne Morse (D., Ore.) has again challenged the Roman Catholic bishops to stop obstructing legislation to aid public schools.

Morse recently blamed the Catholic bishops for delay of the public school legislation by their demand that there be no Federal aid to education unless their parochial schools are included. The Senator favors Federal loans to private schools, but he has clashed with the Catholic leaders in their "all or nothing" policy.

He inserted in the Congressional Record an editorial from the St. Louis Post-Dispatch, which he said presents his case on the issue of public and private school legislation.

In recommending the editorial to the advocates of aid to private schools, Morse said, "I yield to none of them in my determination to seek to get legislation to aid private schools within the framework of the Constitution and subject to the restrictions of the first amendment of the Constitution. . . ."

Referring to the argument of Francis Cardinal Spellman in a recent press release that it is anti-Catholic to deny public tax support for parochial schools, the St. Louis Post-Dispatch said editorially:

"With all due respect to the many Roman Catholics who sincerely hold such views, we believe this line of reasoning overlooks several elements of the problem."

The editorial pointed out: (1) the followers of every religious faith and the followers of none have a right to religious liberty but this does not mean they have a right to obtain financial support for indoctrination of their faith from followers of other faiths and followers of none; (2) the basic characteristic of the public school is that it is open to all children without imposing the tenets of a particular religious faith.

Those who hold that religious training at home or church only is an inadequate arrangement, the editorial continued, are at liberty to combine religious training with general education in one school, but they cannot demand the right to do so at public expense.

"The reason is that it is fundamentally wrong to tax one family to pay for the propagation of another family's faith. This is the underlying and profoundly wise principle upon which the constitutional doctrine of church-state separation rests," the editorial stated.

The editorial concluded that the best and constitutional way to deal with the matter is to tax nobody for the support of any particular creed, and to tax everybody for the support of nonreligious public schools.

Cardinal Spellman's reaction: "Are Catholics no longer free, then, to speak their minds?" asked the Roman Catholic clergyman. "Are they to be persecuted for exercising their American citizenship? Are they to be penalized for asserting their constitutionally protected right to educate their children in schools which teach religion as part of their curriculum?"

Church News

Field Schedule, Virgil A. Mitchell

Missionary Convention and tour of California Conference - Oct. 15-25; Missionary Convention - Portland, Oregon - Oct. 26-29; Lockport Conference - Church Extension Rallies and Ministerial Convention - Nov. 7-12; Canada Conference - Church Extension Rallies - Nov. 26-29.

Bonus Offered Early Registrants for National WY Convention

Registrations are being received for the National WY Convention to be held December 27-29, 1961, at the Kentucky Hotel, Louisville.

A nominal fee of $19.50 is being charged which covers registration, meals, lodging, Convention packet, parking, insurance—in fact everything but breakfast and personal expenses. The first 500 young people sending in their registration to the General WY Office will receive as an extra bonus a Dial-A-Matic Bible Guide. This unique guide permits the user to immediately dial appropriate Scriptures for any one of fifteen situations. It is offered free of charge as a special bonus for early registrants.

Registration materials are available from your pastor, local WY leader or from the General WY Office, Box 2000, Marion, Indiana.

Buy and Save Through E.F.M.A.

During the last fiscal year, Christian organizations and individuals "found" savings totaling more than $400,000 in discounts by buying through the Purchasing Office of the Evangelical Foreign Missions Association in New York City. This is possible because of the centralized buying carried on for mission boards, churches, schools, missionaries, pastors, teachers, students, etc. It is expected that during this current fiscal year the savings will approximate $500,000.

NEW THIRD-ISSUE of their free Price Catalog became available September 1, 1961. Pre-publication orders for this catalog totaled an unprecendented 29,000. It seems that news of a "Good Deal" travels fast. This catalog contains hundreds of items for home and overseas; church and mission station; schools and other institutions. The actual discount price for both domestic and foreign use are shown.

1962 AUTOMOBILES can be purchased through the EFMA—New York Office. Fleet purchasing over the last fifteen years enables the office to obtain the lowest possible price on all U. S. makes with delivery being arranged in almost every city.

We would urge strongly that when next some purchase is contemplated, an inquiry be directed to: *EFMA, Inc., 39 Cortlandt Street, New York 7, New York*

We Challenge You

It is regretful that so few of our Wesleyan churches place proper emphasis upon the work of our Servicemen's Department. The Armed Forces of our Country ought to have " high priority" as a mission field of today's church. We do thank God for some godly chaplains who faithfully labor among our men and women in the defense program. But, these missionaries in uniform cannot bear the whole burden of responsibility; and there is work that we can and must do to supplement that which our chaplains do.

For some few years now the Brighton (Michigan) Sunday School has been including the Servicemen's Department as a regular "budget item." It is now common practice to remit to Headquarters at least fifty dollars ($50) annually for this purpose.

Surely there are ninety-nine other Sunday schools from over the Denomination that could (if they would) match this plan. And thereby, the annual operating cost of our Servicemen's Department would be fully underwritten. The receipts from other sources could then be used to enlarge the ministry of this Department to even a greater service to those in the uniform of our Country.

Yes, Brighton Sunday School CHALLENGES YOUR SCHOOL and ninety-eight others to join the "$50 per year Club." Will your school accept this challenge. If so, send such word of encouragement to the Servicemen's Department, Box 2000, Marion, Indiana.—*Brighton, Michigan, Sunday School Board*

Tear out and mail in

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Wesleyan Servicemen's Department
Box 2000
Marion, Indiana
Sirs:

We accept Brighton's challenge! Here's our hand on it. Until further notice you can count on us for $50.00 per year for the Wesleyan Servicemen's Department. Enroll us as a charter member of the "$50.00 per year Club."

_____ Sunday School

_____

_____
Pastor or Superintendent

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Change of Address

The new address of Rev. Harry T. Reid is Box 205, Warren, Indiana.

Late News

Mrs. Elizabeth Savage of Wilmington, Delaware, flew to Jamaica October 7 to teach in the Bible School there this term.

Lois Sheridan, R.N. arrived in Sierra Leone October 4 to begin her third term in Sierra Leone. She will be stationed at Kamakwie Hospital for the present.

Dr. and Mrs. John Edling and family arrived in Haiti after leaving New York on the MS DAPHNIS September 15. They will begin their third term at Port Margot Hospital. —World Missions

Conference Appointments

SOUTH OHIO CONFERENCE

Officers:
President—Eugene Ramsey
Vice President—Henry H. Sanders, Sr.
Secretary—Mrs. Volorus Chandler
Sunday School Secretary—Elva Johnson
Treasurer—C. A. Pauley

Pastoral Appointments:
Bethel Springs (Tenn.)—H. H. Sanders, Sr.
Pleasant Hill (Tenn.)—H. H. Sanders, Jr.
Purdy (Tenn.)—J. A. Cassidy
Bartlett Bethel Ridge—Ralph Tate
Dayton—C. A. Pauley
Cutler—Odbert Mayle
Cedar Ridge—Odbert Mayle
Hillsboro—Rita Lee
Marietta—A. M. Gilmer; Anna Gilmer, asst.
Parkersburg, (W. Va.)—Mary Howell
Barnett Ridge—Maxine Smith
Indianapolis (Ind.)—Eugene Ramsey

Zanesville—T. P. Sanderson
Long—Glenn Tabler
Other Appointments:
Conference Evangelist—Gertrude Harris
Deaconesses—Elva Johnson, Theresa Clark
Unstationed Elder:
Rev. William Dugger

MICHIGAN CONFERENCE

Officers:
President—Ernest L. Crocker
Vice President—Edward W. Zuber
Secretary—Bruce W. Densmore
Sunday School Secretary—Olson W. Clark
Tithing Secretary—Emory R. Scott
Treasurer—Alvin C. Barker
Pastoral Appointments:
Allegan—Lawrence Unfleet
Allendale—C. A. Coffey
Bauer—John Huff
Bird Lake—M. K. Masters; D. R. Keiser, Assoc.
Brighton—A. C. Barker
Clarksville—Marvin Stuart
Coldwater—T. D. Bowditch
Deland—in hands of President
Detroit—G. A. Huff
Detroit Ave. (Toledo)—R. W. Follette
Diamond Springs—J. A. Blaine
Dowagiac—in hands of President
East Odessa—Delores M. Lobdell
Eaton Rapids—L. J. Maxson
Fairview—in hands of President
Grand Rapids—B. W. Densmore
Hastings—J. E. DeNeff
Hickory Corners—L. W. Ames
Holland—F. G. Bailey
Howe—Willard Dekker
Hudson—G. E. Miller
Jackson—H. W. Wingar
Kalamazoo—R. S. Carpenter
Lansing—R. S. Nicholson, Jr.
Level Park—J. A. Carey
Marshall—D. B. Nye
New Haven—K. E. Eyler
North Irving—Gerald Hephner
North Whiteford—R. A. Deisler
Owosso—K. E. Eyler (also instructor in Owosso College)
Pittsford—O. W. Clark
Pontiac—J. M. Kavanaugh
Rives Junction—L. M. Owen
Romulus—A. W. Ruder
Rowley—D. L. Hill
Sturgis—W. E. Foster
Talimadge—R. E. Bennett
Union City—C. W. Green
Van Born Road—E. W. Zuber
Waldron—E. R. Scott
Wayne—K. J. Hill
West Locke—C. D. Tanner
Other Appointments:
Conference President—E. L. Crocker
Missionaries to Africa—Ione Driscal, Paul Dekker
Returned missionaries (not ministers)—Erma Steinacker, Esther Smeenge, R. N., Mildred Huff
Missionaries (not ministers)—Lois Sheridan, R. N., Donna Dekker, R. N., Norbert Anderson, M. D., Nila Anderson, R. N.
Pastor of English-speaking church in Puerto Rico—J. B. Hilson
General Evangelist—F. E. Banker
Conference Evangelists—Gerald Getman, G. Visser
Chaplain, U. S. Air Force—B. J. Barnett
Instructor Stony Brook School—P. M. Halman
Evangelists to Migrants—Delores M. Lobdell, Helen Lewis
Pioneering (Spring Lake)—Ronald Smeenge
Supply Methodist church—Sterling DeMond
Elders on Reserve—L. F. Burkey, L. R. Carroll, F. E. Densmore, C. A. Letherer, B. L. Mick, C. R. Nichols, F. T. Shumway
Unstationed Elders:
Florence Timberman, J. L. Blocher
Superannuated Elders:
F. R. Birch, Grace D. Birch, H. W. Burbee, L. A. Clark, H. A. Cole, H. V. Dekker, G. L. Densmore, R. E. Durkee, W. C. Gearhart, B. A. Hammond, E. F. McCarty, C. S. Rennells, Levi Slagle, A. D. Wright

OREGON CONFERENCE

Officers:
President—Donald H. Cline
Vice President—Ira C. Gross
Secretary—Atwood J. Cool
Treasurer—Dennis M. Brenner
Sunday School Secretary—Thomas G. Porter
Tithing Secretary—Walter Stamm
Treasurer—Dennis M. Brenner
Pastoral Appointments:
Aumsville—Lester Bennett
Chehalis—A. G. Yates
Crawfordsville—Don Hineman
Lebanon—J. H. Tillotson
Emmanuel—Burton Adiska
Holgate—James Bisel
Russellville—Atwood J. Cool
Salem—Douglas Bacheller
Seattle—Herman A. Smith
St. Johns—Ira C. Gross
Vancouver—David Gowen
Other Appointments:
Director of Christian Education—Thomas G. Porter
Unstationed Elders:
Donovan Dahlgren; Kathleen C. Edwards; Glenn Hoerner; D. V. Fendall; Frank Wing
Superannuated Elders:
Vera M. Willis; Frank Betzer; Mary A. Robinson

General Evangelists' Slate

The General Evangelists' Slate will appear in the first and third issues of each month. Dates for listing must reach this office three weeks prior to the date of paper in which the listing will appear.

ARMSTRONG—C. I., and Mrs. 401 Maxey, Wilmore, Ky.
Cincinnati, Ohio (Ntl. Miss. Conf.) Oct. 18-22
Marion, Ind. (Bd. Mtg. WGM) Oct. 25-Nov. 2
Buffalo, N. Y. (Blossom ch.) ..... Nov. 5-12
Bethel, Ohio ..... Dec. 7-10
BANKER—Floyd, 2814 So. Nebraska St., Marion, Indiana
Dayton Center, Mich. ..... Oct. 24-29
Open Time—Nov. 8-19
Batavia, N. Y. ..... Dec. 3-10
Brooksville, Fla. (Camp) ..... Jan. 18-28
BLOOM PARTY—Rt. 6, Spartanburg, S. C.
Akron, Ohio (McLeister Mem.) ... Oct. 11-22
Laurens, S. C. ..... Oct. 25-Nov. 5
Spartanburg, S. C. (First ch.) ..... Nov. 8-19
Easley, S. C. (Glenwood ch.) ... Nov. 23-Dec. 3
CHAPMAN—Howard H., West Chazy, N. Y.
Elmira, N. Y. ..... Oct. 18-29
Napinee, Ont. (Standard) ..... Nov. 29-Dec. 10
CLARK—Harry D., Box 159, Laurel, Ind.
Bloomington, Ind. ..... Oct. 15-29
Open Time
DORSEY—John F. and Wife, with accordion, Rt. 5, Chillicothe, Ohio
Brushton, N. Y. (P.H.) ..... Oct. 25-Nov. 5
Bird Lake, Mich. ..... Nov. 12-26
Bushnell, S. Dak. ..... Dec. 6-17
Madison, Ind. ..... Jan. 11-22
FOSSIT—D. W., 924 Parkway Dr., Louisville 17, Ky.
Robertsville, Ohio ..... Oct. 25-Nov. 5
Minerva, Ohio (Mt. Calvary) ..... Nov. 8-19
Penn Run, Pa. ..... Nov. 22-Dec. 3
Decatur, Ind. (Interdenominational) Dec. 11-17
HILL—J. Paul, 1031 Homestead Dr., Salem, Va.
Fowler, Ind. ..... Oct. 19-29
Alva, Okla. ..... Nov. 1-12
Cedar Grove, Okla. ..... Nov. 15-26
Ringwood, Okla. ..... Nov. 27-Dec. 3
JOHNSON—Harry L. and Wife, Gillingham, Wis.
Fayette, Iowa ..... Oct. 22-Nov. 5
KENDALL—Stanley, 1411 Berry Blvd., Louisville, 15, Ky.
Boyers, Pa. (Annondale) ..... Oct. 17-29
Utica, Pa. (Canal) ..... Nov. 1-12
Isabella, Pa. ..... Nov. 28-Dec. 17
Louisville, Ky. (Camp Taylor) ..... Jan. 17-28
LAMB—Wm. J., Rt. 5, Box 515, Traverse City, Mich.
Marion, Ind. (Hillside) ..... Oct. 18-29
Blanchard, Mich. ..... Nov. 1-12
Elwood, Ind. ..... Nov. 15-26
Cedar Spring, Mich. ..... Nov. 29-Dec. 10
LELEAR—Henry W., 3 Washington St., Greenville, Pa.
Akron, Ohio (Grace) ..... Oct. 17-29
Indiana, Pa. ..... Oct. 31-Nov. 12
Findlay, Ohio ..... Nov. 21-Dec. 3
Christiansburg, Va. ..... Dec. 5-17
LINTHICUM—R. G., 2703 Broadway, Hatboro, Pa.
Halifax, Pa. ..... Nov. 8-19
Open time — Oct. and Dec.
MATHERLEE—D. R., 152 Larkin St., Findlay, O.
Templeton, Pa. ..... Oct. 18-Nov. 5
NuMine, Pa. ..... Nov. 8-19
Beloit, Ohio ..... Nov. 22-Dec. 3
Decatur, Ill. ..... Dec. 6-17
McFARLIN—William and Wife, c/o Rev. Russell Taylor, Dennison, Ill.
Milmont, Pa. ..... Oct. 18-29
Palestine, Ill. ..... Oct. 31-Nov. 12
McPHERSON—C. R., Damascus, Ohio
Barberton, Ohio ..... Oct. 24- Nov. 5
West Virginia Itinerary ..... Nov. 21-Dec. 3
Elwood City, Pa. ..... Nov. 21-Dec.3
MOUTOUX—Wilfrid and Wife, Box 203, Bridgeport, Ont., Can.
Bloomfield, Ont. (Standard) ..... Oct. 17-29
Marengo, Ohio ..... Oct. 31-Nov. 12
New Castle, Ind. ..... Nov. 14-26
Woodstock, Ont. (Tab.) ..... Nov. 28-Dec. 10
MYERS—Joseph H., 504 E. 14th St., Bloomington, Ind.
Open Time
PHAUP—W. M., N. Asheboro Br., Box 66, Asheboro, N. C.
Westfield, Ind. ..... Oct. 26-Nov. 5
Summerfield, N. C. ..... Nov. 12-19
Akron, Ohio (First) ..... Nov. 24-Dec. 3
Open Time — Dec. 8-17; Jan.; Feb.
PHIPPS—Neal, Brainerd Indian School, Hot Springs, S. Dak.
Central Nebr. area ..... Oct. 20-22
Brainerd, S. Dak. (Hol. Conv.) ... Oct. 24-26
Nebr.-S. Dak. areas ..... Nov. 1-15
Iowa-Ind. areas ..... Nov. 16-17
POMMEREHN—Earl G., 153 N. Bayly Ave., Louisville, Ky.
Columbus, Ind. (Interdenom.) ..... Oct. 11-22
ROBERTSON—H. E., Sr., Rt. 1, Franklin, Pa.
Akron, Ohio (Hampe Mem.) ... Oct. 24-Nov. 5
Shelbyville, Ind. ..... Nov. 7-19
ROUNDS—Roger C., Rt. 2, Kirkville, N. Y.
Long Lake, N. Y. ..... Oct. 17-29
Ellenburg Depot ..... Oct. 31-Nov. 12
Cadyville, N. Y. ..... Nov. 14-26
Corinth, N. Y. ..... Dec. 31-Jan. 7
SMART—Marshall, 724 Daniels St., Toronto, Ohio
Watertown, N. Y. ..... Oct. 24-Nov. 5
New Rome, Ohio ..... Nov. 9-19
Bellaire, Ohio ..... Nov. 22-Dec. 3
Chillicothe, Ohio ..... Dec. 28-31
SMITH—Hugh S., 305 Burtner St., Greensboro, N. C.
McAdenville, N. C. ..... Oct. 19-29
Thomasville, N. C. (First) ..... Nov. 5-12
Open time after Nov. 12
STARK—Price P., 3516 S. Boots St. Marion, Ind.
Avon, N. Y. ..... Oct. 25-Nov. 5
Massillon, Ohio ..... Nov. 8-19
Laotto, Ind. ..... Nov. 22-Dec. 3
STONEBRAKER—D. M., 73 E. Pike, Indiana, Pa.
Brookville, Pa. (F.M.) ..... Oct. 18-29
SUNDSTROM—George E. and Wife, Rt. 2, Salem, Ohio
Hartville, Ohio ..... Oct. 24-Nov. 5
Soldier, Pa. ..... Nov. 7-19
SUSURAS—Nick, Box 38, Simla, Colo.
Ordway, Colo. (City Crusade) ..... Oct. 18-29
Burr Oak, Kans. ..... **Nov. 1-12**
Bethany Chapel, Kans. ..... Nov. 15-26
TURNER—H. H., 3019 S. Branson, Marion, Ind.
Glenn Burnie, Md. ..... Nov. 7-19
Penn Beach, N. J. ..... Nov. 21-Dec. 3
UHLENDORFF—Lewis F., 4330 River Rd., N.W., Washington 16, D. C.
Burlington, N. C. ..... Nov. 7-19
Gastonia, N. C. ..... Nov. 28-Dec. 10
Open time for Jan.-Feb.
WALLACE—Robert W., 1201 Chestnut St., Franklin, Pa.
Clay Center, Kans. ..... Oct. 17-29
Kansas City, Kans. ..... Oct. 31-Nov. 12
Gillingham, Wis. ..... Nov. 15-26
Franklin, Pa. (U.B.) ..... Nov. 29-Dec. 10

Special Workers

GILES—Ruth, Hillsdale, Pa.
Meadville, Pa. ..... Oct. 17-29
DEGENKOLB—William and Wife, Rt. 1, Swayzee, Ind.
Open date — Oct. 20-22
Greentown, Ind. ..... Oct. 25-Nov. 5
KNAPP—L. Kenneth and Wife, 4523 S. Harmon St., Marion, Ind.
St. Charles, Mo. (C. G. H.) ..... Oct. 24-Nov. 5
Marion, Ind. (Handfield M.) ..... Nov. 12-26

Wedding

Unger-Bess—On September 2, 1961, Miss Cecelia Bess of Clay Center, Kansas, daughter of Rev. and Mrs. M. F. Bess, became the bride of Carl Unger, son of Mr. and Mrs. Harold Unger of Chicago, Illinois. At 7 p.m. in the Clay Center Wesleyan Methodist Church the vows were exchanged, with the bride's father officiating, assisted by Rev. C. W. Dunbar. They are making their home in Chicago.

Obituaries

Eppley.—Mrs. C. L., charter member of the First Wesleyan Methodist Church, Atlanta, Ga., passed to her eternal reward on July 12, 1961, at the age of 88. Mrs. Eppley was born in Lincoln County, North Carolina. She accepted Christ at an early age and lived a consistent, godly life throughout her earthly years. Her husband, Charles L. Eppley, preceded her in death May 9, 1961. Mrs. Eppley was active in the church almost to her death. When visiting the city, many Wesleyans called "the Eppley's home" their resting place. Both Mr. and Mrs. Eppley were "given to hospitality." Mother Eppley leaves behind three daughters, two sons, seven grandchildren, and 11 great-grandchildren who, for all time, will rise and call her blessed—N. C. Hogge, pastor

Baker.—Colonel, was born in Allegany County, N. Y., April 7, 1879, and died August 14, 1961, at his home in Rushford after a short illness. His wife preceded him in death by several years. A longtime member of the Bellville Wesleyan Methodist church, he is survived by two daughters: Mrs. Smith Elgnor of Big Indian, and Mrs. George LaWall of Cowelsville; a son, Loyal E. of Rochester; two brothers and a sister; five grandchildren and nine great-grandchildren. Services were held in the Rushford Baptist church, the writer officiating. The church was filled almost to capacity. Interment was in the White Cemetery at Rushford beside his wife.—Arthur J. Taylor

Baker.—Clair E., was born in Allegany County, N. Y., and went to be with his Lord August 25, 1961, at the age of 85. He had been ill only a few days. He was saved early in life and was a member of the Bellville Wesleyan Methodist church for nearly half a century. At the time of his passing he was treasurer of the church and a trustee. He was much loved and respected by those who knew him. He is survived by his wife, Ola; four sons: Elbert C. of Belfast; Ellsworth of Caneadea; Leslie F. of Clarence; and Wilfrid of Clarence Center; one daughter, Mrs. Ethel B. Miller of Geneseo; one sister and one brother; nine grandchildren and twelve great-grandchildren, several nieces and nephews, and a host of friends. Services were held from the Wolcott Funeral Home, Belfast, with interment in the Riverside Cemetery, his pastor officiating.—Arthur J. Taylor, pastor

Book Reviews

Order these books from The Wesley Press, Box 2000, Marion, Indiana

THE MINISTER'S MISSION by C. E. Colton (Zondervan, Revised 1961; 223 pages; $3.50).

This study in ministerial ethics will particularly apply to the student or to the early days of a pastor's life; however, all pastors will derive benefit from its pages.

The author is a mature Southern Baptist, but the tone is in no way sectarian. There is a helpful bibliography at the end of the book which would enable the reader to further pursue his study of the subject. Each chapter also closes with a summation, an aid in fixing the salient points in the mind. Quotations are used freely enough to give the reader a wider view than that of the author alone. The book in previous editions has been used as a text in college and seminary.

It is written in five divisions: The Minister and His Lord, The Minister and His Work, The Minister and His Preaching, The Minister and His Society and The Minister and His Personal Life. Each division is treated adequately. There is a highly spiritual tone and a very readable style. The minister's task is so presented as to challenge all who are called to the work. It elevates the calling of the clergyman and urges the cooperation of each minister in keeping it high. Excellent advice is offered the clergyman in his profession, his care of his people and in his personal life. While intellectual preparation is emphasized, the personal and the spiritual are made primary.—*Royal S. Woodhead*

THE GOSPEL OF MATTHEW by Herschel H. Hobbs (Baker Book House, 1961; 135 pages; $2.50).

This book is the first in a series of fifteen volumes intended to stimulate ministers by providing homiletical material on key texts of the New Testament. Dr. Ralph Turnbull of the First Presbyterian Church, Seattle, is general editor, and Dr. Hobbs of the First Baptist Church, Okahoma City, is author of this present volume on Matthew. Some of the authors of coming volumes will include Dr. Ralph Earle, Dr. J. C. McPheeters, Dr. Andrew Blackwood, Jr., Dr. Paul Rees, Dr. Harold Ockenga.

This book is primarily a homiletical study of Bible passages. The twenty-eight chapters have the following pattern: historical setting of the text, expository meaning, doctrinal value, practical aim, homiletical form. The last division of the chapter seeks to accomplish the objective of giving homiletical structure to the specific Scripture text. Most of the homiletical outlines have alliteration and three main points. Generally speaking these outlines are not particularly impressive but they are helpful.—*Charles R. Wilson*

THREE ASPECTS OF THE CROSS by T. A. Hegre (Bethany Fellowship Press, 1960; 267 pages; $2.75).

This book deals, primarily, with the subject of sanctification. As its title suggests, the author believes that there are three aspects to the Cross. First, Christ crucified *for* us. By becoming our substitute, Christ made possible our salvation from sin. The second aspect of the Cross is Christ crucified *as* us. By realizing that when Christ died, we also died with him (Romans 6) and reckoning ourselves dead to sin, we may experience freedom from the power of sin and be filled with the Holy Spirit. The author is convinced that sanctification, like salvation, depends upon a crisis experience and becomes ours only by faith. Thirdly, the Cross speaks to us of Christ crucified *in* us, that is, as we *daily* take up our cross, we make possible a continued victorious life.

Hegre comments that the liberals saw only the third aspect of the Cross, that is, self-denial, while many fundamentalists have seen only the first aspect, salvation. But he then reminds us that many holiness people have seen only the first two aspects and ignored the importance and necessity of a daily application of the Cross that is expressed in a constant and continuing self-sacrifice and self-discipline.

Hegre goes on to discuss a number of other related topics. Not everyone will agree with his remarks about faith-healing. This writer also found some apparent confusions and inconsistencies in Hegre's answer to the question, "Does a Christian have two natures?" (ch. 7). He argues that the believer does not have two natures and then adds, comparing Christians to branches who have been grafted into the True Vine (Christ), that "there may be sour sap still in the branch." Many will rightly wonder if Hegre's "sour sap" isn't just another name for another nature within the believer which Scripture calls "the flesh" or "the old man."
—*Ronald Nash*

EXPLORING OUR CHRISTIAN FAITH by W. T. Purkiser, Editor (Beacon Hill Press, 1960; 615 pages; $5.50).

Here is a book which is much more than "an introduction to Wesleyan evangelical Christianity" and a compendium of theology. It also deals with the history of doctrine, comparative religions, and the ethics and practice of the Christian life. It will provide an excellent and authoritative doctrinal background for ministers, Sunday-school teachers and laymen who want to know more about the reasons why we believe and teach what we do. Although prepared by college and seminary teachers for use as a text on the college level it can be used with profit by any serious student. Its simplicity is as marked as its scholarship.

The authors reveal wide acquaintance with current theological literature and this group-project represents long and painstaking study and effort to select from the vast array of sources the pertinent quotations which are so well-documented for further study and for reference to the original sources. The authors aim to acquaint the student "with the language of contemporary discussion" while alerting him to those views which are unscriptural, illogical and untenable.

There are Five Parts to the book, ranging from "The Foundations of the Faith" to "The Final Consummation." It is patently impossible to outline the Table of Contents, but a glimpse at the part on "God's Redemptive Purpose" gives insight into what to expect from the rest of the book. This section has the following chapters: The Doctrine of the Atonement, The Conditions of Reconciliation, The New Life, Deliverance from Sin, The Nature of Sanctification, Crisis and Process in Sanctification, and The Effects of Entire Sanctification.

Each of the 38 chapters has a summary of the truths dealt with in that chapter and contains also a suggested list of supplemental readings on the subject. There are also three separate indexes which add greatly to the value of this volume. They list the Scriptures used, the subjects treated and the authors and names referred to in the text. This book completes a trilogy in the Beacon Hill Press EXPLORING Series. The other two are "Exploring the Old Testament" and "Exploring the New Testament." They are each separately contained, but taken together afford a vast amount of help for those teachers and students whose resource materials are limited.

It is a distinct pleasure to recommend this book to all who want to know more about the "what" and 'why" of our Wesleyan-Arminian beliefs. It reveals wide acquaintance with many and divergent "shades of theological opinion" which the authors have endeavored to set in their true perspective. But one cannot read the book without being convinced that they have carefully and effectively maintained the conservative, Wesleyan-Arminian viewpoint in their exploration of our Christian faith.
—*Roy S. Nicholson, Sr.*

DESIGN FOR CHRISTIAN MARRIAGE by Dwight Hervey Small (Revell, 1959, 221 pages, $3.50).

No one book can say it all when it comes to romance and marriage. But this book comes very close to saying most of the things that ought to be said to the newly-married and the about-to-be-married. What is more, I like the way in which the things are said. The tone seems right, realistic, sympathetic, honest, Christian.

The book is in two parts, the first about marriage, and is for those married or about to be. The second is written primarily for the unmarried. There's both idealism and sense in part one. Some will disagree with the author's modest reasoning about family planning, but his statement is worth reading.

The second section of the book should be "must" reading for the youth who "get around." The author knows today's world and he speaks in language plain enough to understand, yet never vulgar or unnecessarily revealing. His chapter, "Profile on Petting," cautions the late twentieth century youth on his path through our sex-saturated culture.

Much more should be said in a thoroughgoing review. This is a book that Christian parents should read, then give to their youth. A book that pastors should read, then distribute wisely. All its conclusions will not be yours, but you dare not be ignorant of the facts cited by the author. His wholesome treatise (Rev. D. H. Small is pastor of the Warren Park Presbyterian Church, Cicero, Illinois) is timely advice.—*George E. Failing*

Final Opportunity

The Wesleyan Methodist

Subscription Campaign Closes October 31

Interest in this year's campaign has increased. Some pastors set up their local campaigns on a competitive basis, offering incentives to those who get the most subscriptions. Others have discussed various details with us and have offered suggestions, which we have appreciated.

However, after a program is launched and sent on its way, it will not run itself. Even at this late hour these items should be checked:

—Are all members and other prospects being contacted?

—Do solicitors know the prices?

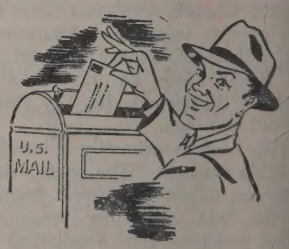
—Is it clear that a renewal may be received regardless of the expiration date? Subscription will be advanced one full year.

—To qualify for the Free Subscription:

1. Your church must be an Honor Roll church
2. The Report must be sent in not later than October 31

Subscription Rates

Regular subscriptions	$3.00
25% of membership	2.75
50% of membership (Honor Roll)	2.50
Full-time college or seminary student	2.00
Gift subscription to non-member	2.00
Group subscriptions { THE WESLEYAN METHODIST / THE WESLEYAN MISSIONARY / THE WESLEYAN YOUTH }	$5.50



MANY THANKS TO ALL who so kindly helped in this project. We sincerely appreciate the assistance given by all leaders, pastors, and solicitors. These efforts are in the true sense evangelistic. May the Lord reward you all and may our readers be blessed by the regular visit of THE WESLEYAN METHODIST. Report of Campaign Results will be published just as soon as they are available.

E. L. Kierstead
Business Manager